SCHOOL NUMBER

THE RED MAN

An Illustrated Magazine Printed by Indians

JUNE 1914

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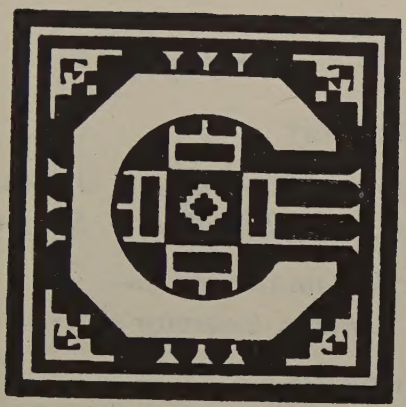
Vocational Guidance

WHEN I get hold of a boy that I cannot move north, south, east, or west, up or down, then I get him "mad" if I can, and if I cannot get any reaction then, I throw him out on the scrap heap. My business is to awaken people to an appreciation of the grandeur of the world. I belong to that small class of educators—I do not know whether I may be called one or not—who believes that in the majority of men and women only a very small part of the real power of the individual is ever brought to the light; we would not have to worry very much over vocational training or vocational direction if we were able in our homes and in our schools to awaken the possibilities that are folded up in every normal brain. Break the ground in any normal creature, and there you will find the possibility of genius.

HON. WOODBRIDGE N. FERRIS
Governor of Michigan



A magazine issued in the interest of the Native American

The Red Man

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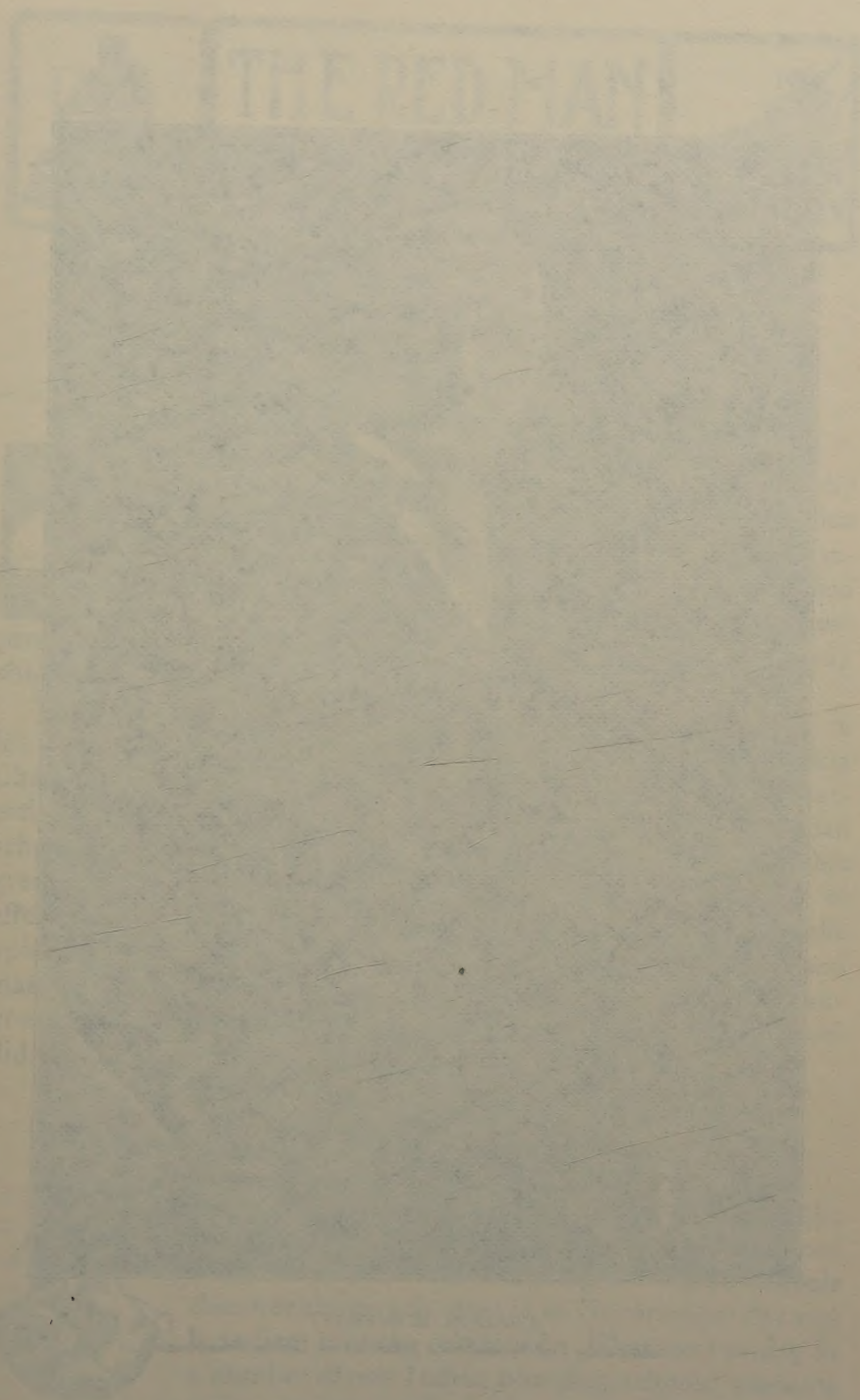
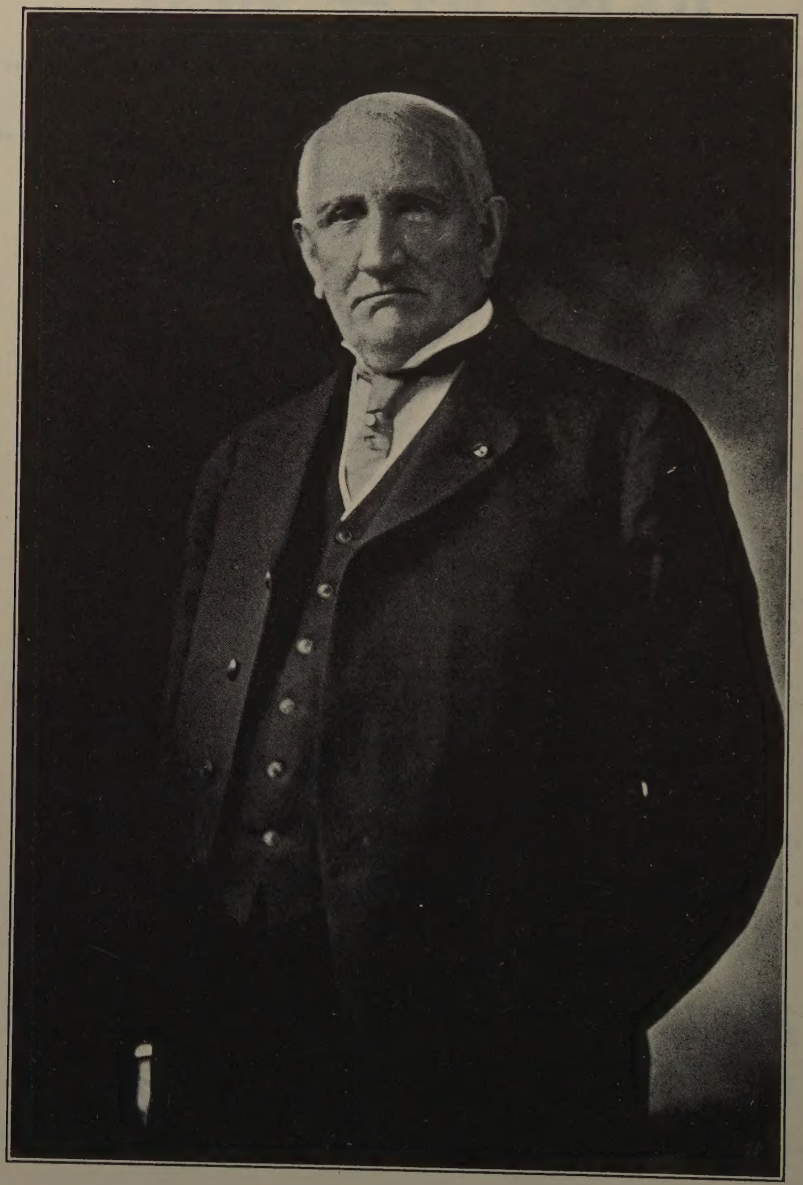




GENERAL R. H. PRATT

Founder of the First Nonreservation Indian School, Carlisle, Pennsylvania

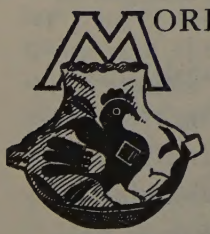
Editorial Comment

Our School Number.

THE United States Government is expending annually something over $4,000,000 in the education of Indian youth. This number of THE RED MAN is intended to give a general history of the present Indian School system and tell something of the equipment provided, courses of study, and training offered, and in a small way show results obtained.

General R. H. Pratt, founder of the Carlisle Indian School, in his article published in this issue under the caption, "Indians Chained and Unchained," tells in a very simple, direct, and interesting way how he came to establish the first nonreservation Indian school. General Pratt pointed the way, and as the result of his great faith in the Indian, his zeal, enthusiasm, and persistency of effort, he did more than any other single person to mould public opinion, at a time when public opinion needed moulding, and make possible the securing of liberal appropriations from Congress for the establishment and maintenance of our present splendid system of Indian industrial schools.

Indian Children in the Public Schools.



MORE and more Indian children are entering the public schools of the country. During the past year more Indian children were attending the public schools than were being educated in all Government day and boarding schools combined. There are to-day in a number of our Indian boarding schools students possessing a small degree of Indian blood who should be in the public schools. The parents of such pupils have long since severed all tribal relations and taken up their residences separate and apart from the tribe, and are in every way living

just as other people are living in their respective communities. In many cases there is no good reason why these children should not be required to attend public schools instead of being enrolled in Government boarding schools. There are several thousand Indian children living on reservations who are without any school facilities whatever. The near whites who have the advantages of public schools near their homes should be required to give way to the less fortunate reservation Indians who are without school advantages.

The Carlisle Alumni Association

BEGINNING with this issue there will be maintained in THE RED MAN an Alumni Department. It is the aim to publish in this department items of interest to all Carlisle graduates and ex-students. The school desires to keep in close touch with all of its ex-students, with the view of encouraging them to keep up their interest in the school's welfare, and with the further view of showing its interest in them after they leave school. It is desired to foster a spirit of cooperation between the school and the students who have been benefited by the training it has given them, to the end that the school may better fulfil the mission for which it was founded, and to more fully justify the appropriations made by Congress from year to year for its support and continuance.

"WHY don't you send that boy to school, Bear Chief," said the Indian agent, "and let him get an education."

"No use," replied Bear Chief, "you can no polish bricks. All the time you heap rub, rub, rub, and by'm by brick he all gone."

True you can't put a fifteen hundred dollar education on a fifteen cent boy, but why not give him a chance, Bear Chief? He may have more grit in him than you suspect. Perhaps he is more than a fifteen cent boy after all.

American Indians; Chained and Unchained:

Being an Account of How the Carlisle Indian School Was Born and Grew in Its First 25 Years.

By R. H. Pratt, Brigadier General, U. S. Army.

DURING the Civil War the previous indifferent management of our Indians went into greater chaos. I say "indifferent" because there never was a settled, energetic policy looking to Indian civilization and citizenship. The Indians were simply pests in our way, to be ejected whenever our covetous frontier people wanted the land which was the Indians' home. Most of the vast country west of the Missouri and Mississippi rivers still remained their roaming ground and pasture for the innumerable herds of buffalo, elk, deer, antelope, and other game upon which they depended for house, clothing, and food.

Succeeding the war there was vast emigration into this fair country by our people, made up largely of the heroic spirits inured to conflict by that war. Naturally, the Indians suffered from this aggression. The game was rapidly slaughtered, the red men's limits narrowed, and they were constantly disturbed, for our frontier people have seldom admitted that Indians had any rights a white man should respect. There was conflict everywhere from the Canadian border to Mexico and from the Mississippi to the Pacific. The troops of the Regular Army, the militia of the States and Territories, and many hastily organized neighborhood forces were often campaigning against them.

In the Southwest, where my Regular Army service began in 1867, the conditions were then as bad as anywhere in the whole region. The Cheyennes, Arapahoes, Kiowas, Comanches, and Apaches in what is now Oklahoma were always fighting to save

their game and to preserve their nomadic liberty, and believed themselves justified in retaliating on the encroaching settlements. Northern and western Texas, western Kansas, and New Mexico suffered most.

In 1867 the leaders of these tribes, bowing to the inevitable, entered into treaties with the United States to accept as reservations certain sections of the Indian Territory, now Oklahoma; but turbulent spirits in all the tribes ignored and resented their treaties and continued depredating.

Indian Campaigns of 1868-9 and 1874-5.

LIEUTENANT-GENERAL SHERIDAN commanded our military forces in the country west of the Mississippi, including the Rocky Mountains from Canada to the Gulf of Mexico, and in 1868 he organized a vigorous campaign against the hostiles, then including nearly all of the Kiowa, Comanche, Cheyenne, and Arapahoe Indians. The energy of our troops that fall and winter drove the Indians to refuge on their reservations and forced them to come under the care of their agents.

There was moderation in the border-raiding activities of the Indians immediately following that campaign, but agency conditions were oppressive to them, and the treaty obligations on our part not at all faithfully observed, and these conditions led them more and more to renew their excesses throughout their old haunts. Their rapine grew so bad that in the summer of 1874 General Sheridan submitted to President Grant a scheme which would compel them to remain on their reservations.

From a synopsis furnished me in 1880 by General Phil Sheridan through his brother, Colonel M. V. Sheridan, then his aid, now retired Brigadier-General, I could quote liberally from many official communications which passed between Lieutenant-General Sheridan, President Grant, the Secretaries of War and Interior, Generals Sherman, Pope, and Auger, and the Commissioner of Indian Affairs, bearing upon General Sheridan's plan, its character and necessity. In substance, General Sheridan said: "These Indians are constantly invading the settlements. If I have permission I will chase them down this summer, fall, and winter and make them tired of that business, then I will select from among the ringleaders and the worst of the masses a large party and send it to some remote eastern

military fort, so far away from their home and so restrained that any violence will be impossible, and I will keep them under this restraint until they have changed their minds and learned that it is hopeless for them to continue further hostilities." To this program the President and other authorities agreed.

General Sheridan had all the Indians notified that those who would come in by a certain date and camp in the immediate vicinity of their agencies, where the men must answer to daily roll call, would be treated as friendly, and all who remained out would be dealt with as hostiles to be pursued and punished.

He then sent into the field and kept active all winter six separate commands of troops, under Generals Miles, McKenzie, Davidson, Buell, Neill, and Colonel Price. The troops were kept moving throughout that vast region, and hostiles had no rest or safety that fall and winter. This forced them to surrender in bands from time to time, and then their ponies and war materials were taken from them and they were held as prisoners under military care.

The General then ordered an investigation into the conduct during several years previous of every Indian belonging to each of the several agencies, and where it was found they had led or participated in raids along the border in violation of their treaties, and had committed acts of violence against settlers or emigrants, they were shackled and imprisoned.

The carrying out of these instructions at Fort Sill against the Comanches and Kiowas, and the selecting of Indians to be fettered and imprisoned, fell to my lot, in addition to the duty of commanding the Indian and white scouts with the Fort Sill column. I was then a First Lieutenant in the Tenth U. S. Cavalry. By early spring of 1875 the Indians were all in and about their agencies, expecting the Quahada Comanches under Quanah Parker. The investigations of the many acts of violence by Indians along the frontier for several years previous gave Indian and white testimony against many leaders and perpetrators for alleged murder, until about one hundred and fifty were closely imprisoned and ironed.

In Chains To Florida.

GENERAL SHERIDAN'S plan included the intention to find the most criminal and have them tried by a military commission and punished at their agencies, but the Attorney-General of the

United States ruled that a state of war, which is the required condition before a military commission can act, could not exist between the Government and its wards, therefore it was not legal to try them by such court. No available civil courts existed in that region.

It was then determined that the ringleaders and the most criminal should all be sent in chains as prisoners to Florida, and held there indefinitely.

Seventy-two were selected: twenty-seven Kiowas, nine Comanches, thirty-three Cheyennes, two Arapahoes, and one Caddoe. These were each under direct charges for various acts of murder and rapine, and in some cases indictments had been drawn up. Nine of the Cheyennes were part of the band of Cheyenne raiders into Kansas which had attacked an old man by the name of Germaine, emigrating with his family to the West, killing the man, his wife, and son, and carrying the four daughters to their camps in captivity.

A recent article says that the seventy-two were picked out by the Germaine girls. This is a mistake, shown to be so by the official list with the offenses alleged against each prisoner.

In April, 1875, these seventy-two Indian prisoners started from Fort Sill to the railroad, 140 miles, in army wagons, into which they were securely chained. They were guarded by two companies of infantry and two of cavalry under Captain T. J. Wint, Fourth U.S. Cavalry. At Caddo they were placed on the cars and transferred to Fort Leavenworth, Kansas, where they remained two weeks. Here I received orders from the War Department to take the party to Florida and remain in charge. We proceeded to St. Augustine, and the Indians were placed in confinement in the old Spanish fort, San Marco, built in the sixteenth and seventeenth centuries.

On the cars one of the chiefs attempted suicide by stabbing himself in the neck and chest seven times with a small short-blade penknife. He was thought to be dying and left at Nashville in the care of a guard to be buried, but rallied and was forwarded to St. Augustine, where, refusing all food, he starved himself to death. Graybeard, principal chief of the Cheyennes, jumped from the car window as we entered Florida, and was shot by the sergeant of the guard, and died two hours later. They were all under the greatest depression when they reached St. Augustine, a number of them sick and several soon died.

Industrial Education Suggested.

I HAD suggested to General Sheridan that while under this banishment they should be industrially trained, educated, and civilized so far as possible, so that if returned to their people they would go back as influences for good. Feeling they were secure in the old fort, and that the great distance from their homes convinced them of the impossibility of escape, I soon removed their irons. Work for them was found, at first in the polishing of 10,000 sea beans for curio dealers, for which they received $1,000, and they made canes, bows and arrows, and other curios, which they sold to visitors. Later, when they accepted their banishment, they were placed out to work in the various industries in and about the old town.

Benevolent ladies, some of them skilled school teachers, undertook their education, and the younger men and a number of older ones were under scholastic instruction in the casements of the old fort fitted up crudely as schoolrooms. They learned to speak English, and many of the younger men to write creditable letters. Regular religious services were established, and eventually all who cared to were permitted to go to church services in town. They were dressed in the fatigue uniform of United States soldiers.

Four months after their incarceration, finding them apprehensive of danger from the military guard, and having by experience great confidence in their integrity when pledged to an obligation, I asked and was permitted to organize the younger men as a company and use them as guards for the fort, dispensing with the military guard. Guns were given them and for more than two years and a half the Indian prisoners guarded themselves and the fort without martial breach of dicipline throughout that period. The guard, carefully instructed, was on duty night and day, keeping the Indians in, unless they had passes to go out, and the people out except at visiting hours. They were drilled as a company of soldiers, which greatly improved their condition and carriage. All were taught to keep their quarters, clothing, and persons neat, and daily inspections instituted to enforce cleanliness.

During proper hours, if neatly dressed, they were permitted to have individual passes and go into the town to make purchases or see friends among the citizens, always, however, directly on business

and never to loaf about the streets. They were taught to sail and row boats and serve visitors who wanted to go fishing, or to the beach, or up and down the bay, and were several times taken out to camp on Anastasia Island, and at Matanzas Inlet, 16 miles south of St. Augustine, to relieve the monotony and improve their health.

Their labor capacity developed to such a degree that they were given various employments in and about the town, grubbing palmetto land, preparing it for orange groves, in the saw mill, taking care of horses, milking cows, moving a building, picking oranges, and other jobs, until their usefulness was so well established as to cause jealousy on the part of the laboring people of the town. Then a petition was sent to Washington to have me restrained in these industrial efforts, alleging they interfered with the rights of other laborers. The Senator from Florida introduced a resolution for this purpose in the Senate, but no restrictions were placed and nothing further came of it.

The daily contact with our kindly people brought amazing results in transforming them into capable, civilized men. When they had grown to feel at home in civilized dress and pursuits they wanted to quit their tribes and abandon their old life forever, and asked to have their women and children sent to them and remain in Florida, and they would agree to sacrifice tribal claims on the Government, care for themselves and families, and to make good, civilized uses of their lives. Their petition was denied, and at the end of three years their release was being favorable considered, but a strange condition had grown up among them. They had tested real civilization stripped of all theory and wanted more.

Seventeen Admitted as Pupils at Hampton Institute.

GENERAL HANCOCK, commanding the Department, was sent down to look us over and report. Twenty-two of the younger men, some of them with families at home, told him that if permitted to remain East and go to school for further education and training, they would prefer to do that for three years longer. This was permitted, but as there was no money in the national appropriations for their education, the necessary funds would have to be found outside of the Government. Charitable people from the North, who had become interested in them individually and collectively, came forward and agreed to take the expenses of the whole

twenty-two. Bishop Whipple, of Minnesota, long noted for his interest in the Indians, undertook four; Mrs. Jos. Larocque, of New York, two; Mrs. Burnham, of Syracuse, N. Y., four; others, one each.

Correspondence with a number of agricultural and industrial schools failed to secure entrance for any of them anywhere, until Hampton Institute was suggested, an appeal was made to General Armstrong, its superintendent.

General Armstrong, chary at first, finally accepted of seventeen. Mrs. Burnham's four were taken into the family of the Rev. Mr. Wicks, an Episcopal clergyman at Paris Hill, near Utica, N. Y., and the other one went to Tarrytown, on the Hudson, into the family of Dr. and Mrs. Caruthers. The prisoners were then released and all others ordered to be taken to their homes. An excursion steamer plying the St. John's River winters, and the Chesapeake Bay summers, took us from St. Augustine to Hampton at small cost. The Indian Office sent Gen. Jas. R. O'Brierne, then Washington correspondent of the *New York Herald*, to take the home-goers out of my hands at Hampton and conduct them back to their homes. No other acts of hostility or depredation were committed by these tribes after the prisoners started for Florida.

I had advised General Armstrong that the young men in their ability in civilized pursuits furnished him a nucleus for an increase of younger Indians, boys and girls, if he chose to undertake them. The Florida party soon convinced the General, and he made application to the Interior Department for an increase of fifty Indian boys and girls to be supported by the Government. The proposition was canvassed by Secretary of the Interior, Mr. Schurz; the Secretary of War, Mr. McCrary, and Mr. Hayes, then President, and accepted. The Secretary of War ordered me to Leavenworth, Kansas, to secure fifty pupils for Hampton from the Nez Perce Indians under Chief Joseph, then held as prisoners of war at that point.

On arrival at Leavenworth I found that General Pope, in command, without waiting for me to present the Government's intention, had directed the officer in charge of the prisoners to negotiate with the Nez Perces, and they had concluded they would not willingly give any children until the Government declared its intentions

for the tribe. As it was not contemplated to take them by force, the effort to secure pupils from that tribe was abandoned. General Pope then wanted me to remain at Leavenworth and take charge of the Nez Perces and repeat the Florida experience by placing them on that portion of the military reserve on the opposite side of the Missouri River from the fort; but I asked and was excused from this, inasmuch as the conditions and facilities were so little conducive to success.

Returning to Washington, I reported to the Secretary of War the reasons for failure and asked that if sent elsewhere for students the orders be given to me personally, so that I could present the case directly to the Indians before any contrary influence was applied. This was accepted, and I then received orders to bring the fifty youths from seven Dakota Indian agencies on the Missouri River: Fort Berthold, Fort Yates, Cheyenne River, Crow Creek, Lower Brule, Spotted Tail, and Yankton. I proceeded alone to Fort Berthold, went down the river and arranged for a quota from each agency, except Spotted Tail. The Spotted Tail and Red Cloud Indians had very recently been located on the Missouri River at the old Pawnee Agency, not far from Yankton. Becoming discontented with their treatment, they had left the river and gone beyond my reach out near the Black Hills. I then returned to Fort Berthold, accompanied by my wife, who joined me on the way back, and we gathered up forty-seven Indian boys and girls from six agencies and took them to Hampton.

The Secretary of War had promised to renew my leave of absence after this service was completed. Soon after reaching Hampton I received orders from the Secretary of War to remain at Hampton in charge of the Indians, "until they become accustomed to their new mode of life and interested in educational pursuits." In about three months thereafter I notified Secretary McCrary that the young Indians were "now accustomed to their new mode of life and interested in educational pursuits," and as there was a Regular Army officer with Indian experience already detailed at Hampton under the law giving Army officers to agricultural schools, I was not needed and might be relieved to join my regiment. The Secretary in a personal note requested me to remain at Hampton for the present, and I soon found that an amendment to the Army appropriation bill had been introduced for my permanent "detail with refer-

BRAFFERTON BUILDING—INDIAN SCHOOL BUILT 1723
Now One of The Buildings of William and Mary's College

Tulalip Reservation Boarding School, Tulalip, Washington

Tailor Shop—Genoa Indian School

Girls' Playground—Genoa School

ence to Indian education," with a view of continuing me at Hampton in special charge of the Indians.

I remained at Hampton for nearly a year, during which period I became satisfied that any general system of education for the Indians in schools away from the tribes should have the best incentives of contact with industrious white people, and not negroes. The education of colored youth, already English-speaking, related to 8,000,000 people recently admitted as citizens, but under slavery's prejudice, while the education of the Indians related to only 275,000 non-citizens, divided into many languages, who were not at all under that kind of prejudice.

The Carlisle School Founded.

EXPERIENCE had shown that the few Indians, if properly handled could easily and quickly be merged and assimilated in their interests with our white population, from whom they would best get the high and better ideas of life they all needed to become useful citizens. These views led to warm discussion between General Armstrong and me, untill I finally declared that I could not conscientiously remain on duty at Hampton, but was willing, if held to duty in Indian education, to undertake a school especially for Indians and there work out my own ideas.

I went to Washington and suggested to Mr. Schurz that Carlisle Barracks, then unoccupied, located in the rich Cumberland Valley in Pennsylvania, whose industrious people would be examples for the pupils, might be utilized for such a school.

Secretary Schurz quickly said, "If Secretary McCrary will give us Carlisle Barracks, we will put an Indian school there under your charge." Secretary McCrary agreed to turn over Carlisle Barracks if there were no legal objections, and if there were legal objections, he would ask Congress to remove them,

It was found that public property could not pass to other departments without congressional action, and the Secretary had a bill drawn to transfer Carlisle Barracks to the Interior Department for an Indian school. Duplicate copies were made, and Governor Pound, a member of the House from Wisconsin, and Governor Pendleton, a member of the Senate from Ohio, introduced the bill in the House and Senate. The bills were referred to the Indian Committee of the two branches of Congress, and Governor Pound

was appointed by the House Committee to report to the committee on the feasibility of it. A report was written, and then the bill, with a favorable recommendation from the committee, was returned to the House and placed on the calendar.

I was then instructed by the Secretary of War and the Secretary of the Interior how to "lobby" for its passage. The Secretaries sent me daily to explain to members of the House and Senate, and kept me in Washington several months. It was then found that the bill was so far down on the calendar it could not be reached that session. Secretary McCrary then invented a way to go ahead and establish the school. He said:

"We have the bill before Congress with a favorable report from the committee, and I will submit it to General Hancock, who commands the Department in which Carlisle Barracks is located, and if in his judgment Carlisle can be spared, I will then ask General Sherman's opinion, and if he thinks well of it, we will turn Carlisle over for an Indian school, pending the action of Congress on the bill."

General Hancock endorsed, "Carlisle Barracks will never again be required for military purposes, and I know of no better place for such an experiment." General Sherman endorsed with his own hand, "approved, providing both Indian boys and girls are educated at said school."

The Secretary then issued the order, and in September, 1879, Carlisle Barracks was tentatively given to the Interior Department for an Indian school, awaiting the favorable action of Congress, and I was detailed under the law in the Army bill.

The barracks had been abandoned as a station for troops for seven years and held under the care of an Army officer, with a sergeant and a few men to protect the buildings. The Indian Bureau instructed me to proceed to Rosebud and Pine Ridge, Sioux Agencies in Dakota, and gather seventy-two boys and girls, thirty-six from each, and to bring from tribes in the Indian Territory enough more to make one hundred and twenty. Hampton loaned most of the former Florida prisoners to assist in the beginning. Repairs to the barracks were immediately started, and I went to Rosebud and Pine Ridge Agencies for pupils. Eighty-four boys and girls—twelve more than the number authorized—were secured from these two agencies and brought to Carlisle. Among them were five chil-

dren of Spotted Tail, and many of the others were children of the most noted chiefs at these agencies. We reached Carlisle on October 6, 1879.

Before starting to Dakota I had sent Etahdleuh, one of the Florida prisoners, to the Kiowa and Comanche Agency after pupils, and Making Medicine to the Cheyenne and Arapahoe Agency. These two, with the help of Agents Miles and Haworth, made up good parties in which I was much gratified to find a number of the children of my Florida prisoners, which proved their confidence in their former jailor.

Mr. A. J. Standing, whom I had known as a successful teacher among the Indians at the Wichita and Fort Sill Agencies, was engaged to assist at the school. He was then in Kansas, and secured a party from the Pawnees. The children from these tribes enabled the school to open November 1, 1879, with 147 pupils, twenty-seven more than authorized.

The expenses of the school were paid the first three years from what was called the "Civilization Fund," which was several hundred thousand dollars accumulated for the purpose of general Indian civilization from the sale of Osage Indian lands in Kansas. The success of the school led the Interior Department to help it grow, and after three years Congress had confidence and passed the bill permanently to use Carlisle Barracks, and then began to appropriate for its support. Congressional favor continued its growth, until at the age of twenty years it numbered an average yearly attendence of over a thousand pupils from more than eighty tribes.

Training in Industries a Prime Factor at Carlisle.

TRAINING in industries was to be no less a factor than general education in English. A farm was rented and shops were established for trades; a practical agriculturist and mechanics were employed to make farmers, printers, carpenters, blacksmiths, wagonmakers, shoemakers, harnessmakers, tailors, tinsmiths, painters, etc., out of the boys, while suitable instructors taught the girls cooking, needlework, laundrying, housekeeping, and all household duties. A system of half-day work and half-day school, with an evening study hour, was early found to be the best co-ordinating arrangement between school and industries and was continued throughout, and adopted in all Indian schools.

The first summer at Hampton I urged General Armstrong to place the young Indians out in good families to work during the summer vacation, where they might not only learn agriculture and industry at first hands, but also improve in their English and the habits of civilized life by coming into personal contact with exemplary citizens.

The General agreed and asked Mr. Hyde, of Lee, Mass., one of his trustees, to find homes for the Florida squad in Berkshire County. Mr. Hyde reported he had been unsuccessful in getting the people interested, because they were afraid of the Indians, and only one prospective home was offered. General Armstrong asked what was to be done, and I said, "Let me take a sample Indian and go to Lee."

The General consented, and taking Etahdleuh, a Kiowa, I went to Lee, where a meeting was held in the Congregational Church. Etahdleuh and I appeared before this meeting, where he made an address, and I stated the case of the Indians. The people, after seeing and talking to the Indian, changed their minds and we soon secured homes for the seventeen former Florida prisoners for the summer of 1878. This outing system was continued by Hampton.

The Outing System at Carlisle.

OUTING during vacation was at once instituted at Carlisle, and the second summer one hundred and five boys and girls were placed on farms and in families. This feature of the school grew until in twenty years the average number out each summer reached over seven hundred. There was a disadvantage in having the Indians close to Carlisle, because it was too easy to make frequent visits, or to run away and return to the school. Most of the pupils were entirely new to the homes of white people, therefore, more or less afraid, which led to quite a number of apparent failures the first year. Courage grew rapidly and failures decreased. The third summer, homes further away from the school were secured, particularly among the Society of Friends in Bucks County and in the country about Philadelphia. This feature of the school proved through all the years one of the very best and most important helps to its great success, because it enforced the theory of school by practice and quickly accustomed the pupils to civilized life.

Indian boys and girls isolated from their fellows, surrounded by

English-speaking people, advance in English and civilization far more rapidly than is possible in any Indian School. They earned money which was all theirs and which spurred their energies by giving to them many advantages the resources of the school could not supply. They were taught to save and place at interest, until their accumulated savings at the close of each summer's outing was over thirty-five thousand dollars, giving all savers good help to begin life on leaving school.

In all the lines of industrial training it was established that Indians responded to the opportunities and influences of industrial development quite as readily as other races. If individually placed on farms, and working under the immediate direction and example of the farmer himself, they acted promptly and became equal in all the labor of the farm to ordinary white boys. They could plow as well and do as much as the farmer boys. If gathering in the crops, they could take a team and run the mowing-machine or reaper and follow the farmer himself without any trouble.

They learned the intricacies of the machines and kept them in proper condition. If the farmer worked early and late, the Indians did the same, and so by the force of example and the friendly direction of the employer, Indians became industrious, competent farmers.

Making Industrial Training Practical.

IN ALL the shops and on the farms at Carlisle, working in masses, many boys were under the direction of one instructor, which tended to theory. Having learned a trade by a four years' apprenticeship in boyhood and from observation at Hampton, I understood how production under instruction was feasible, and early resolved that theory should be minimized in all industries. We started at once to make our own clothing, the boys making all the coats, pants, and vests needed by the boys, and shoes for both the boys and girls, also wagons, harness, and tinware for the agencies. We erected our own buildings and attended to all repairs. The girls made their own clothing and the boys' underwear, did the laundry work, table waiting, etc. Students cared for their own rooms and the buildings throughout. There was no difficulty in all this, and the results were satisfactory and most encouraging.

We started a printing office under the care of a skillful and well-informed printer, an excellent schoolroom teacher with considerable

former experience among Indians. We printed two school papers—a weekly and a monthly—with circulations eventually running into thousands, provided all the blanks and did the job printing for the school, and some Department and other work outside. In this, as well as in all other departments, there was no trouble in making skilled workmen out of the young Indians.

These experiences early demonstrated that the Indians have remained aboriginal and useless in this country only because of lack of opportunity to become anything else.

The Course of Study.

WHERE pupils had no knowledge of English, the word method and object teaching were instituted. It was not long before those coming with no English had in use a very considerable vocabulary, which easily grew to a full knowledge and use of the language.

The possession of English opens the doors to about all the knowledge this world contains. From Colonial days in our meagre help to the Indians there had been a dominating policy which translated books and the Bible into Indian languages and created vernacular systems of education. This policy blinded progress and kept the doors to general knowledge closed to the Indians, limiting them to just that portion which those who used the systems cared to give them.

We early found at Carlisle that we could give young Indians the education in English which enabled them to read and understand the Bible and opened the way to all knowledge in English quite as quickly as the other system could give them education in their own language. Besides these limitations on the use of the hindering tribal system in two and a half centuries, only four of the more than eighty tribes and radically different languages had ever been provided with any kind of a vernacular system.

It was determined that at Carlisle we would not attempt even a high-school education. Experience showed that the best place to educate the Indian for capable citizenship was side by side with our own youth in the same schools and classes which make our own youth capable citizens. Equality of opportunity and rivalry in school best fitted the Indian to compete for the benefits of the life in which they must meet and contend individually with our people. No prejudice prevented. Young Indians properly prepared were

accepted and entered our schools and colleges everywhere, so every means was used to forward pupils into our general school systems.

Using the Public School System.

UNDER the "outing" system it was arranged that where farmers were pleased with our pupils during the summer, and pupils were satisfied, they could remain out during the winter to work mornings and evenings for their keep, as the children of the family, provided they attended the public schools with the white children. From year to year this outside schooling was made to grow until over 300 were so kept out each winter, and it became one of the very best of our many facilities in educating and training young Indians in civilization and citizenship.

Based on these ideas, I resisted pressure from Indian Bureau authority which planned an exclusive segregating system of schools for Indians, and to turn the Carlisle School into an Indian College.

First Graduates

GRADUATION was fixed at about half-way between the grammar and high-school grades of our public schools.

The arrangement with the Indians at first was that their children should remain at Carlisle for three years and then return home. If we began on them without any previous education, this did not half cover the time necessary to reach graduation. A five year enlistment for all incoming students was then instituted, and by repeating that term it was practicable to secure graduation, but ten years passed before we were able to turn out a small class of graduates. The demand was for the children's return at the end of three or five years' term, and too often, after reaching home, there were other than Indian influences at the agencies preventing their return to the school. Resort was then had to influencing the Indian pupils themselves to remain and graduate, getting them to urge their parents' consent. By this means we finally secured considerable graduating classes, and the five years from 1899 to 1904 we had from thirty-eight to forty-six graduates each year.

Other Indian Schools Established.

VERY soon after Carlisle was under way the Indian Bureau established a non-reservation school on the Pacific Coast in Oregon and appointed Captain Wilkinson, an Army officer, super-

intendent. This added still more activity to all Indian education. As soon as Congress began to enlarge appropriations for Indian education, many schemes grew up in political and church plans to control Indian schools and the money therefor. The people of particular communities, chiefly those contiguous to the Indians, were led to urge the Government for an Indian school in their neighborhood, and the churches pushed for increase of mission schools among the Indians at Government cost, at the same time Indian agents urged for large tribal school plants under their supervision.

All these resulted in holding the Indians together in tribal masses. Twenty-five non-reservation schools, most of them close to the reservations, and many additional mission and agency schools at Government cost, were established. These enterprises were almost all of them unfortunate in their conception and execution, because being among or near the Indians they fostered tribalism and jealousy toward the remote schools and did not even attempt or purpose to make citizens. No material "outing" was practiced by them, nor did they forward the children into the public and higher schools.

I have long contended that all public money appropriated for the education of children in America, native or naturalized, should build them into individual, independent citizens, thus securing to them the freedom of life and opportunity provided by our Declaration of Independence and Constitution. Race schools fail in these results through ignoring the individual as the unit and binding him in masses to race destiny.

Every Indian in the United States able to cope with us in our affairs with any degree of success secured that ability through going among our people.

Indians with this ability need no special bureau or other supervision, and this fact and its demonstrations disturbed and aroused the hostility of antiquated supervisions.

Advantage of Publicity.

GREAT publicity and favor to our red people resulted from the three years the Indian prisoners remained in Florida. Many thousand of visitors saw them yearly and changed their minds about the character of Indians generally, because they witnessed their improvement and realized their possibilities. Newspapers

Practical Lessons in Plumbing at Haskell Institute

The Business Department at Haskell

The Press Section of the Carlisle Printing Department

A Section of the Garden at Carlisle

and magazines all over the country copiously informed the public about them and their achievements.

As the movement passed on and became a part of Hampton Institute, Va., then moved to Carlisle, Pa., and established at that point the first great non-reservation and example school, and from there branched out into twenty-four other non-reservation schools, a few of them large and well located for civilzed and industrial example, publicity and appreciation grew, and the Carlisle beacon, "To civilize the Indian, get him into civilization; to keep him civilized, let him stay," was confirmed.

This confidence was more forcibly illustrated through many gifts from observing friends, which energized Government interets, started and built industries, erected and improved buildings, and enlarged all facilities. More than two hundred thousand dollars were so received and expended during my administration.

The element of personal interest and help from strong friends, which is such a giant factor in the development of all youth, came into wide use through the outing and local contact in the community and its schools, college, and church associations, where all pupils had fullest welcome. Hundreds of Carlisle's worthy students continue through correspondence from thier western homes the friendship they have won through this contact.

Some Illustrative Statistics.

I CLOSE this meagre history with some illustrative statistics and facts taken from the Indian Office reports. When the prisoners started in 1875 the total enrollment of Indian youth in Government and church schools, exclusive of the Five Civilized Tribes, was 6,101. This represented two and a half centuries' growth of the educational purposes and civilizing energy of state and church in their supervision of over eighty tribes, having a population of 215,000. Some of these tribes had treaties in which the Government had agreed years before to educate all their children, and yet had no children in school.

In 1904, twenty-nine years after, when I retired as superintendent of the Carlisle Indian School, there was a total enrollment in schools from these tribes of nearly five times as many, or 30,288. In 1875 all the schools were purely tribal and reservation; there were no Government or mission Indian schools away from the

tribes. In 1904, there were twenty-five non-reservation schools, with an enrollment of 9,300.

In 1875 practically all the tribes stumbled along in their business affairs and intercourse with the whites through paid interpreters, usually white men or mixed bloods. In 1904 young Indians from all the tribes taught in the schools to speak English had removed all necessity for paid interpreters, and there were always enough present to correct any misinterpretations.

In 1875 few Indians ever ventured beyond their tribal limits, and an Indian living away from his tribe among whites was almost unknown. In 1904 multitudes were so living among the whites, and hundreds had entirely separated from their tribes and gone into employments among whites in city and country throughout the Unted States, many of them highly esteemed in the communities in which they lived for their industry, skill, and good character.

In 1875 the Indians all held their lands in common and tribal masses. There were no allotments in severalty, and among the five civilized tribes and the Indians in New York State, and possibly some smaller aggregations, they could, under tribal laws, individually occupy indefinitely such of the tribal lands as they improved and built upon.

In 1904 a very large proportion of the Indians had recieved allotments aggregating many millions of acres, and the consent to and contentment of the Indians with these allotments was due very largely to the influence of the Indians who had been among the whites and learned the white man's system of individual owner-ship.

In 1875, except among the Five Tribes alleged to be civilized, no Indians were used as instructors in the Indian schools or as material helpers at the agencies, and very few Indians were used in skilled labor capacities anywhere in the Indian Service. In 1904 over a thousand skilled Indians were employed in the Government school and agency service in all capacities, including heads of boarding schools, assistant superintendents, teachers, disciplinarians, farm and mechanical instructors, clerks, engineers, and other positions.

No influence contributed as much to the inception and accomplishment of these results as the Indian prisoners, grown to an army of thousands of young Indians, hurrying along to good American citizenship, ability under the practical training of the qualified schools, and their experiences among citizens.

In 1901 official investigation by the Indian Bureau established that "86 per cent of the returned pupils from non-reservation schools compare favorably with educated white boys and girls," that "13 per cent are raised somewhat above previous conditions, but results are not entirely satisfactory," while only "1 per cent were not benefited." Recent inquiry strenghtens this excellent showing, and taking graduates only, the record could hardly be more gratifying.

Conclusion.

THIS experience says plainly that to solve the Indians' problem we need only to—

Remove prejudice and give equal ability and equal rights.

That prejudice vanishes through proper association and industrial usefulness, and equal ability comes when the same training is given during association.

Equal ability can always take care of equal rights.

There are thousands of successes and no undue proportion of failures under this formula.

"THE GOSPEL ACCORDING TO YOU."

You are writing a gospel,
A chapter each day;
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true,
Say—what is the Gospel
According to you?

—From "The Christian."

United States Indian Schools:

By H. B. Peairs,

Supervisor of Schools, U. S. Indian Service.

WHEN a nation deliberately plans to educate a dependent race it sets itself to a task that should require the highest degree of intelligence, integrity, and perseverance. No nation has ever undertaken such a stupendous problem except the United States. Many years ago it took up seriously the problem of the education and civilization of the American Indian. More recently it began the same problem in the far-off Philippine Islands. Although other nations have had dependent races under their control, none has ever attempted any such matter comparable with the efforts of the United States with the Indian or Filipino. England, Holland, France, and Spain have had dependencies in the Orient for more than a century, but nowhere in their governmental scheme has the plan of elevating the masses of the dependent race intellectually been seriously considered, and it is commendable to the foresight and ready judgment of the American people as a whole, that the plan to educate dependent people was not delayed until after long periods of agitation, for, before the Indian had ceased open hostilities toward the Government, schools had been established for the education of his children.

The beginning of the education of the American Indian dates back many years before the war of the Revolution, when missionaries undertook, in a very limited way, educational work along the lines of industrial and domestic progress. A notable attempt to

educate Indian young people was made at the College of William and Mary in Virginia. On conditions specified by one of the contributors to the support of that institution, which was founded in 1691, Indians were maintained there.

Even before that time, however, reasonably successful attempts had been made to educate the Indian. Remarkable pioneer work was done by the Rev. John Eliot, who familiarized himself with the language, disposition, and character of the Indians in Massachusetts. He secured their confidence and respect and stimulated in their hearts reverence and a sincere desire for industry and thrift, godliness and purity of life, of which New England communities afforded an example. Those who followed him were gathered into towns where he taught them the liberties and responsibilities of township government and the devices and institutions of civilized life, among which the church and school naturally occupied places of honor. A number of Indian youths were induced to attend English schools to prepare themselves for missionary work among their own people.

Mr. Eliot was warmly supported in his work by both church and civil authorities. His work began in 1646, and in 1674 there were 14 towns of "praying Indians," whose schools and churches in the majority of instances were administered by educated natives. At the same time an Indian college had been founded at Cambridge. Yet this success was swept away by the fears and prejudices which developed under the baneful influences of the Indian wars.

Other efforts in the eighteenth century to civilize the Indian were robbed of their fruits by similar causes, intensified by a number of disorganizing factors incident to the Revolutionary period. Prominent among these efforts was the work of Rev. John Sergeant, at Stockbridge, in Massachusetts, and that of Rev. Eleazer Wheelock, in Connecticut and New Hampshire.

The work of Mr. Sergeant, involving the establishment of day schools, a boarding school, and an experimental "outing system," was almost ideal in conception, but it ended with the deportation of the Indians to the West. Dr. Wheelock's efforts led to the establishment of an effective training school, and, indirectly, to the creation of Dartmouth College "for the education and instruction of youths of the Indian tribes in this land in reading, writing, and all parts of learning which shall appear necessary and expedient for

civilizing and Christianizing the children of pagans, as well as in all liberal arts and sciences, and also of English youths and any others." Only the last purpose became a reality.

Beginning of Governmental Indian Education.

THE Government of the Confederacy, as well as individual citizens, made efforts before the Revolution to give the Indians the benefit of education. The first effort of this kind was made by the Continental Congress on July 12, 1775, when it passed a bill appropriating $500 for the education of Indian youths at Dartmouth College, New Hampshire. On February 5, 1776, the Committee on Indian Affairs of the Continental Congress asked that body to request the Commissioners of Indian Affairs to "consider of proper places in their respective departments for the residence of ministers and schoolmasters, and report the same to Congress." This request was prompted by the consideration, as expressed by its Committee on Indian Affairs—

> That a friendly commerce between the people of the United Colonies and the Indians and the propagation of the Gospel, and the cultivation of the civil arts among the latter, might procure many and estimable advantages to both the United Colonies and the Indians.

However, there is no record that this report was made to Congress.

After the Revolution the attention of the people was again attracted to the Indian, and on December 2, 1794, the first Indian treaty in which anything pertaining to education appeared was made with the Oneida, Tuscarora, and Stockbridge Indians, "who had faithfully adhered to the United States and assisted them with their warriors" during the Revolution. This treaty provided that the United States should employ one or two persons to manage and keep in repair certain mills which were to be built for the Indians, and "to instruct some young men of the three nations in the arts of the miller and sawyer." The second treaty made with the Indians in which education was referred to was the Kaskaskia Tribe, of Illinois, at Vincennes, at Indiana Territory, on August 13, 1803.

First Congressional Appropriation for Indian Education.

UP TO the time of the Kaskaskia treaty it appears that the treaty-making officers of the United States did not believe that there was any necessity for the education of Indians. This

need was not fully recognized until some years later. It was not until 1819 that further action was taken indicating the belief that the privileges of education should be extended to the Indians. In that year a law was enacted authorizing the President to employ capable persons to instruct Indians in agriculture and to educate their children in reading, writing, and arithmetic, and appropriating $10,000 for the purpose. In 1820 the President was authorized to apply $10,000 annually in the aid of societies and individuals engaged in the education of Indians. In 1823 the sum of $80,000 was expended in the education of the Indians, of which amount $12,000 had been contributed by the Government. In 1825 the amount expended had increased to $202,000, of which the Government contributed $25,000. In 1848 there were reported in operation 16 manual-labor schools, 87 boarding schools, and other schools. These schools continued to increase in number and efficiency up to 1873. They were under the control of missionary bodies with such scanty aid from the Government as the small appropriation afforded.

Governmental Education Takes on New Life.

IN 1876 the sum of $20,000 was appropriated "for the support of industrial schools, and other educational purposes, for the Indian tribes." This appears to have been the beginning of a new effort by the Government to educate the children of Indians living under its jurisdiction, for after that year it entered upon an era of almost feverish activity in the establishment of strictly Government Indian schools—first, day schools, then boarding schools and industrial training schools. Congress kept pace with this zeal in the liberality of its appropriations. In 1877 it appropriated for schools, outside of treaty provisions, $20,000; in 1880, $75,000; in 1885, $992,800; in 1890, $1,364,568; in 1895, $2,060,695; and in 1899, $2,638,390. During this period the average attendance rose from 3,598 in 1877 to 19,648 in 1898.

The enrollment in Government schools during the year 1913 was 27,584; in mission schools, 5,109; in public schools, 26,028, a total of 58,721, leaving the defective children to be specially cared for. There are approximately 67,500 Indian children of school age in the United States. Thus, it will be seen that about 78.3 per cent of all the children are in school, and 87 per cent of the eligible children enrolled. The percentage of children of all races through-

out United States who are in school is approximately 80 per cent which is 1.7 per cent above the percentage of all Indian children in school, and 7 per cent less than the percentage of Indian children who are eligible to attend schools for normal children.

With the increased appropriations by Congress for the education of Indians came the policy forbidding the appropriation of public funds for denominational purposes. However, many denominations continued and are continuing their schools for the education of the Indian.

In 1881 the sum of $1,000 was appropriated for the establishment of Carlisle School, which was founded in 1879, when Capt. R. H. Pratt, of the United States Army, brought a number of Indian prisoners of war from Florida for the purpose of giving them educational advantages. This was the first nonreservation Indian school.

Since 1881 the Federal Government has maintained three kinds of schools—day schools, reservation boarding schools, and nonreservation boarding schools—for the education of its Indian wards, and it may be well to describe them briefly.

Kinds of Schools Maintained by the Government.

DAY schools, of which there are 216, are located in or near communities in which there are a sufficient number of children io justify the establishment and maintenance of such schools.

The instruction in these schools is of the simplest character. The children are taught the usual elementary academic subjects, and, in addition thereto, the boys are given instruction in gardening and in the use of tools and implements that are always needed around the home. The girls are taught to sew, to cook, and to launder.

Day schools, as a rule, in addition to the conventional schoolroom work, achieve much in encouraging better ways of living, and they are valuable factors in uplifting the race. They reconcile the Indian to the idea of sending his children to school and render him more willing in due time to intrust them to the care of boarding schools as well as more ready to appreciate and to accept the lessons of civilization. These schools are social centers as well as educational centers in Indian settlements.

Reservation Boarding Schools.—There are 74 reservation board-

HEMLOCK
MITCHELL
SUNDOWN
EXENDINE
START TWO MILE RUN
CLASS DAY 1907
ATHLETICS

PANORAMIC VIEW OF THE BUILDINGS

DOMESTIC SCIENCE COTTAGE, WHEELOCK ACADEMY, OKLAHOMA

UNDS OF THE PHOENIX INDIAN SCHOOL

CLASS IN PRACTICAL DEMONSTRATION, CHILOCCO DEPARTMENT OF DOMESTIC SCIENCE

PANORAMIC VIEW OF THE CARLISLE CAMPUS

BOYS OF THE FIRST CLASS ENTERING CARLISLE, OCTOBER 6, 1879—SIOUX, DAKOTA

ing schools. They are located within the territory reserved for some tribe or tribes of Indians. In addition to the conventional instruction the girls receive training in cooking, sewing, laundering, general housekeeping, nursing, poultry raising, gardening and, in fact, in everything pertaining to homemaking and homekeeping; and the boys are taught farming, gardening, dairying, carpentering, blacksmithing, shoe and harnessmaking, plumbing, steam engineering, stone and cement masonry, painting, baking, and printing. There are probably no schools in existence of similar grade where as much and as varied industrial training is given. Vocational training is rapidly coming to be generally recognized as an important part of every young person's education.

Industrial training is especially necessary for Indian young people, because they have very limited opportunities for getting such training in their homes. Because of this fact special effort has always been put forth to provide facilities for varied industrial training for both boys and girls in Indian schools. These boarding schools are not only places for formal instruction, but they are the pupils' homes as well. The institution gives them food, clothing, and shelter; it accustoms them to habits of cleanliness and decency; it develops their better nature; it labors to secure right moral attitude, and gives opportunity for the missionaries of the several churches to impart the truths of Christianity and to stimulate the religious life of the children.

Nonreservation Boarding Schools.—At present 37 such institutions are conducted by the Government. The pupils at these schools are, as a rule, more advanced in years than those at reservation schools. Usually they have had some training in reservation day and boarding schools. The minimum age limit for enrollment in nonreservation schools is 14 years.

The class-room work is more thorough and more extended, and reaches far into the advanced grammar-school course of study, laying special stress upon language practice, arithmetic, geography, history, nature study, and civil government. The facilities for training in the domestic and industrial arts are much greater than in the reservation schools, and the effectiveness of the instruction in these subjects is much enhanced by the fact that pupils have frequent opportunities to observe the practical application and the value of these arts in the environment of the schools.

The instruction imparted enables the boys to go out and earn good salaries as mechanics, and the girls to become good housekeepers and helpful wives. Several of the larger nonreservation schools have added business and agricultural departments. The latter are particularly important, as the majority of Indians are land owners.

An examination of the average Indian school program will reveal to anyone the fact that the course of instruction and training offered to the Indian boys and girls is in an elementary way very comprehensive. Because of many problems which have to be solved in Indian schools, special methods and ways and means of interesting and instructing the children are frequently adopted.

Visual Instruction.

FOR instance, Indian children learn more clearly through the sense of sight than in any other way. Indians have always been noted as keen, close observers. When on the warpath they seldom ever failed to recognize the enemy, even when observed at long distances. A color-blind Indian is an exception. This has been scientifically proved.

In vocabulary building, the best method to use to get prompt response from the Indian child is, with the exception of using action and objects, to use pictures. Recognizing the Indians' ability to gather information through the sense of sight, stereopticons, reflectoscopes, and moving-picture machines have been purchased for a large number of schools, and slides and films suitable for use in the instruction of pupils in geography, history, agriculture, horticulture, stock-raising, and manufacturing have been secured. This method of instruction is proving to be very effective with Indian children.

Home-Building.

EACH year some subject of vital importance in connection with the uplift of the Indian is selected for special study and is made the basis of a contest in essay writing.

During 1913, "Home-building" was the subject chosen, because the improvement of home conditions among Indians is of great importance as related to their future health, happiness, and usefulness. Many pupils prepared creditable home plans and wrote descriptions of their ideal homes, equipment, and furnishings. A great

fund of practical and useful knowledge about home-building was gained by those Indian boys and girls who are in a few years to become home-makers themselves.

This method of giving instruction in subjects of special importance at the same time gives means of emphasizing English teaching, which is the most important of all academic subjects taught in Indian schools.

The special subject for the year 1913–1914 was "Citizenship" and was chosen because of the fact that the purpose of Indian education is to prepare the Indian youths for good citizenship. This phase of education is the subject of another article in this number of THE RED MAN.

Libraries.

AS A FURTHER means of improving English teaching, a special effort is being made to get the Indian children interested in reading good literature. To that end superintendents and teachers are being urged to improve the reading rooms and to build up their school libraries. The libraries are also to be used as one of the means for making the schools the social and civic center of the community.

The Physical Welfare of Indian Children.

SPECIAL thought and care relative to the health of the Indian child is given at all times. Every Indian child is subjected to a thorough physical examination before being enrolled in any boarding school and, so far as practicable, the same policy with reference to day schools is followed. Those whose presence for any reason would be a menace to the health of other children, and who would be injured by confinement in school, are refused admittance. All children in boarding schools are weighed once a month, and if found to be losing in weight materially are put on special diet until they recuperate. Very rigid sanitary and health regulations are being enforced in all schools; drinking fountains are in general use; the Pullman towel system is being installed rapidly; pupils are required to sleep in single beds;no overcrowding of dormitories is permitted; the children have learned to sleep with windows open almost throughout the year; the ration table has been revised and greatly improved very recently; any school supplies used in common, such as song-books, are fumigated as often as necessary;

floors are oiled and sweeping compounds are used to keep dust down, and many other precautions for the protection and promotion of health are taken.

Playgrounds and Athletics.

OUTDOOR life is essential to the health of pupils. Playgrounds are available to all schools, and where home-made apparatus can not be provided, the office authorizes the purchase of ample equipment for both boys and girls. Baseball, basketball, football, and other forms of athletics are enjoyed at all the schools.

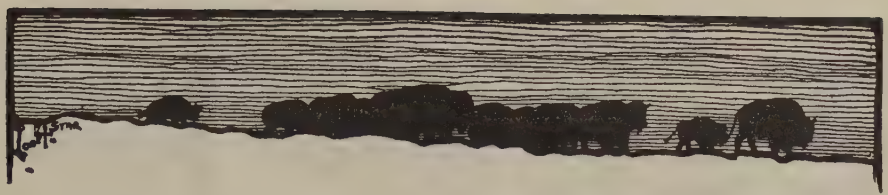
The boys are in military companies and in order to effect a uniform system of drilling a pamphlet has been published for the use of employees reproducing that portion of the manual for infantry drills now used by the United States Army.

There are many other phases of Indian education which, if discussed, might be of interest, but space will permit only the calling of attention to the illustrations which present a few typical scenes and activities of Indian schools. (See illustrations.)

Whether Indian schools are developing men and women which are measuring up to the standard set for them is best told in another article in this magazine, entitled "Returned Students."

"I believe all children's good
If they're only understood:—
Even bad ones, 'pears to me,
'S jes as good as they kin be."

—*James Whitcomb Riley.*



Returned Students:

By Chas. E. Dagenett,
Supervisor of Indian Employment.

IT IS indicative of the wonderful adaptability of the Indian race to changing conditions that after little over a quarter of a century of education such surprising and remarkable achievement may be recorded concerning Indian returned students. In answer to the question usually propounded, "What use does the Indian make of his education?" it is no difficult task to name Indians all over the United States who have enjoyed educational advantages who are leading useful lives. The names alone of those who are worth while if recorded would fill a volume many times the proportions of this magazine.

Over three thousand Indian youths have been graduated from the Government schools for Indians, while seventy-one mission schools report over three hundred graduates. The majority of these are well known in their respective communities as self-respecting citizens. Beside the graduates, there are hundreds of boys and girls who leave the schools each year because of their ambition to become self-supporting in industrial avocations. Many boys are assisting their fathers on their allotments and a great many girls are keeping house for their mothers, taking care of the aged and of the children in the family and the value of their work can not be minimized. Through inspiration gained at school a number of Indians have worked their way through institutions of higher learning.

A few returned students of the Government schools have enlisted in the Army and Navy and have rendered loyal, efficient service.

Among the ex-students of Government and mission schools for Indians may also be found superintendents, clerks, stenographers, instructors in acdemic branches, in the industries and in household arts, managers, salesmen, muscians, merchants, laborers, civil en-

gineers, lawyers, physicians, farmers, dentists, journalists, lecturers, nurses, tradesmen, and other workers.

At mission stations in the United States Indians who have attended school are employed as lay workers. Rev. Henry Roe Cloud, a Winnebago Indian, is a noted Presbyterian minister of the Gospel, a graduate of Yale University, and a prominent Y.M.C.A. worker. The Prostestant Episcopal Church has about twenty-five ordained priests and deacons. A few Indian young women are professed sisters in religious communities. Two Indians have been ordained Roman Catholic priests, Father Negonquet, of Oklahoma, and Father Gordon, of Wisconsin. Doctor John Eastman, Sioux, a Presbyterian minister, is actively interested in the Boy Scout movement. Mr. Harvey Whiteshield is an assistant at the Menonite Mission on the Cheyenne Reservation in Oklahoma. Rev. Frank Wright, a Choctaw Indian, a minister of the Dutch Reformed Congregation, is a well-known evangelist. Rev. J. W. Martin, Chippewa, of LaPointe, Wisconsin, and Rev. E. J. Conner, Nez Perce, of Fort Lapwai, Idaho, are Methodist ministers. Rev. Frank Pequette, a Chippewa Indian of Nett Lake, Minnesota, and Rev. Francis Frazier, of Santee, Nebraska, are valuable acquisitions to the ministerial body of the Congregational Church. Many Indians are imbued with the spirit of social service and are prominent in ecclesiastical work in all denominations.

In the National Capital there are about fifty self-supporting Indians. There are four young people of Indian blood in the Indian Office.

The oldest and largest Indian school alone has enrolled over six thousand students and has graduated about six hundred and fifty.

A fair estimate of results achieved by returned students of a few typical schools may be formed from the following brief biographies of Indians whose useful citizenship is well attested:

Samuel Saunooke, a Cherokee of North Carolina, and a graduate of Carlisle, is a car builder in the Pennsylvania Railroad shops and an inventor.

Henry Fielder, a Sioux from Cheyenne River Reservation, made an excellent record at Hampton, and was graduated in 1899. On his return home he began to improve his allotment, and since that time has been in the Government Service as teacher, disciplinarian, and carpenter, and has done most efficient work. He has also developed his own place until he has an excellent

ranch and a large herd of horses. His house is a good one, built by himself with lumber which he hauled fifty miles, and from plans he drew while a student at Hampton.

In 1909 Mr. Fielder was one of a committee of three appointed by the Secretary of the Interior to inspect, appraise, and value the land on the Cheyenne River Reservation, and in 1912 was one of the six Indians on his reservation to be recommended by the superintendent to receive their patents in fee. He has been active in church work, and is well spoken of by the various factions on the reservation. He is now in business at Trail City, S. Dak.

Charles Doxon, an Onondaga Indian, came to Hampton in 1883. Up to the time he was eighteen he could not speak a word of English, but he had heard of Hampton and decided to go there. As the Government at that time offered no help to Indians from New York State, he worked his own way. At the present Mr. Doxon lives in Syracuse and is an automobile expert for the Thomas Manufacturing Company. He is President of the Six Nations Temperance League, an organization that wields great influence on the New York reservations, and is a member of the executive council of the Society of American Indians. He is a man of fine character and great influence.

George Howell, a full blood Pawnee, since leaving Haskell has been employed in different positions in the Indian Service, and has also farmed. For several years he has been an employee in the Arkansas Valley National Bank, in Pawnee, Okla., in which he is also a stockholder. He has a nice home in Pawnee, and is liked and respected by those with whom he comes in contact.

Robert D. Agosa is a full blood Ottawa Indian who has been busy "making good" ever since leaving school. He entered Haskell Institute in September, 1890. In 1893 he finished the course in tailoring and soon after was placed in charge of the tailoring department. After a year or two he went into business for himself and is now engaged in business in Traverse City, Mich., where he has the most up-to-date establishment in the city.

A clipping from a Michigan paper says of Mr. Agosa: "Some years ago there came to Traverse City a returned student of the Haskell Indian School at Lawrence, Kans., by the name of Robert D. Agosa. While there he applied himself indefatigably to his studies and also took up the tailoring trade. He is now a capable business man and a well-respected citizen. His tailoring establishment is one of the busiest places in the city, and is well located on East Front Street. He has a modern residence on Fifth Street and owns an automobile and a launch, all earned since coming to Traverse City.

"Mr. Agosa is a splendid representative of his race, and shows by the success that has attended him that it pays to educate an Indian. He has on numerous occasions been of much help to his people whom he has represented. He is married to a girl from the same school. They are members of the church and of the different church societies and are faithful attendants."

Jeffrey D. Goulette, a Yankton Sioux, was a Haskell student from September, 1889, to 1892. He completed the grammar school course and also a course in carpentry. For a time after graduation he was an Indian Service employee as carpenter and later as superintendent of construction at some of the western schools. A number of years ago he went to Shawnee, Okla., where he devoted himself to his trade, and in a comparatively short time became one of the most prominent archictects and builders in that city. He owns his spacious, comfortable home in Shawnee, has been one of the councilmen, and is a prosperous, progressive, and respected citizen.

The Pacific coast is full of intelligent, reliable, hard-working men and women who are ex-students of the Chemawa Indian School, Oregon; Cushman School, Tacoma, Washington; Sherman Institute, Riverside, California:

Henry Sicade, a full blood Puyallup, a noted graduate of Cushman, has worked diligently since leaving school and is now worth $250,000.

William Minor and Douglas Holt, graduate of Chemawa, Yakima Indians, conduct an up-to-date tailor shop in North Yakima, Washington.

John Teller, a full blood Navajo, ex-student of the Albuquerque Indian School, New Mexico, is an expert carpenter in Arizona.

Ulysses Paisano, Pueblo, is a successful, wealthy merchant of Casa Blanca, N. Mex.

Scores of boys and girls who have attended the Phoenix Indian School, Arizonia, have done well:

Hoke Smith, a full-blooded Apache graduate, is a citizen who is making good in the office as a clerk, and on the farm as a farmer.

Mark Kalka, Pima, another graduate, married a progressive Indian woman, and they have established a nice home. He is a member of the International Printers and Pressman's Union of Phoenix.

Jessie Coochesnema, a Hopi, was graduated from Phoenix in 1899. She is employed now as housekeeper at the Toreva Day School and is one of the notable Christian workers among the Hopi.

Genoa Indian School, Nebraska, has a large number of ex-pupils who are making successes in the quiet walks of life. The majority of the boys are farmers and live in a splendid agricultural district and the girls are excellent housewives:

Harry Hogan, an ex-pupil of Genoa, is a successful harness maker at Walthill, Nebr.

Chas. Fairbanks, Chippewa, is assistant manager of the Reed & Wachman Implement Co., Callaway, Minn.

The Carson City School, of Nevada, has graduated a large

DAY SCHOOL No. 27 ON THE PINE RIDGE RESERVATION

FLAG SALUTE AT THE CARLISLE INDIAN SCHOOL

number of Indians who are leading industrious lives and giving their children better opportunities than they had themselves.

Richard Barrington, a Washoe, is one of the best examples of the graduates of this school. He takes vital interest in the affairs of his people and sets them an excellent example.

Returned students from White Earth, Minnesota:

John Morrison and George Selkirk are merchants. Oscar Davis is now a dentist in Minneapolis. Mrs. Alice McCauley Carl is County Superintendent of Schools of Mahnomen County, Minnesota.

Fred Beane, an Indian graduate from the Flandreau School, South Dakota, is now a teacher at that school.

The Chilocco school, of Oklahoma, graduates a class of agriculturists and industrial workers each year and the majority of these ex-students are engaged in remunerative occupations.

There are over two hundred Government and Mission schools for Indians of whose ex-students no mention has been made. Each year, however, these schools return classes of students to their respective homes, thus adding self-supporting Indians to many different communities.

Indian Camps at Rocky Ford, Colorado, and Garden City, Kansas.

MANY Indians having allotments will become ranchmen, and it is important that they receive agricultural training at school. Three hundred students of schools of the Southwest, not having agricultural districts adjacent, were sent to Rocky Ford, Colorado, and to Garden City, Kansas, where they were encamped from May 15 to September 15, 1913, and worked in the beet fields and for the farmers in the neighborhood. These boys are learning practical crop raising and the meaning of an honest day's wage. The beet sugar companies pay the boys about $22.00 per month for their work, furnish tents and camp equipment and hoes, and provide cooks, also hospital and medical attention in case of illness. The Government pays the transportation from the schools to the scene of labor, while the return fare is paid by companies employing the Indians. An employee escorts the pupils from each school to the camp and remains with them during the season. A general overseer, an Indian, is in charge of the camp and sees that pupil workers are accorded equitable treatment by their employers. She also has charge of the commissary and provides wholesome food at low rates

and supplies magazines and other reading matter. The boys take their band instruments and base-ball outfits to camp for recreation. The total earnings of these Indians during the summer of 1913 exceeded $25,000. They also gain valuable experience in perhaps the best irrigated agricultural district in the United States. The following clipping is from a local paper concerning the pupils of one Indian school who worked at Rocky Ford:

> We were glad to note the improvement in the band and the trip to the beet fields did all the boys good in an intellectual as well as a financial way. Each of the band boys has a good bank account, and is proud of the record made at Garden City. They have shown good judgment in using the money earned, some investing in sheep, while others have aided their perents.

Similar camps have been established this year at Rocky Ford and at Garden City. Over three hundred Indian youths are working there now. In a few years these boys will be returned students who will be in possession of practical knowledge concerning the methods necessary to develop their respective allotments and make farming pay.

But a very small number of our serried ranks of returned students have been cited to illustrate "the good use the Indian is making of his education."

Carlisle Pennants and Novelties

¶ A splendid assortment of beautiful Carlisle pennants, pillow tops, etc., of felt, in exclusive design, executed in the school colors of red and gold; also assorted pins, watch fobs, cuff links, hat pins, etc., designed especially for the Carlisle Indian School. Catalogue upon request showing a cut of every article in stock. Address—

THE CARLISLE ALUMNI ASSOCIATION,
CARLISLE, PA.

Indians in Public Schools:

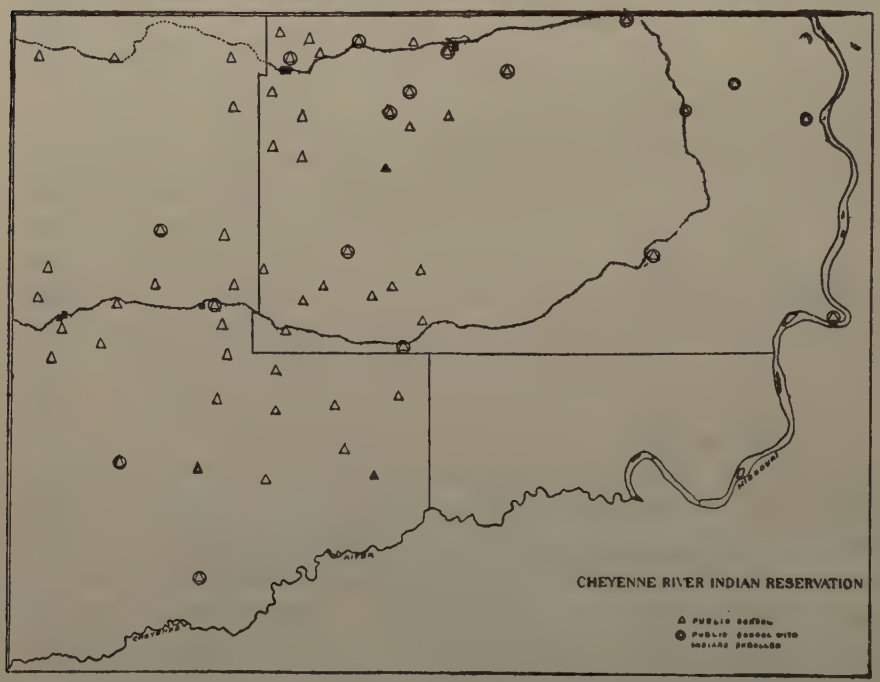
By Peton Carter, Indian Office.

THERE are now more Indian children enrolled in public schools throughout the United States than there are in all the Indian schools under the control of the Indian Office. In June, 1913, there were 26,028 in public schools. Except for the necessity of increasing school facilities for the Navajo and Papago, the Indian school system may begin a descent from its high mark in the enrollment of pupils.

The rapid increase that has taken place in the attendance of Indians in public schools during the last year has been remarkable. On the Kiowa reservation there has been an increase of 65 percent over that of the preceding year, while on the Cheyenne River Reservation there has been an increase of 90 per cent. From other reservations equally favorable reports have been received. At White Earth, Minnesota, out of approximately 1,000 children, exclusive of those attending boarding schools, 400 are in public schools. In Mahnoman County on this reservation 50 per cent of the children of the public schools are Indians. On the Omaha and Santee Reservations 268 are in public schools; at Seneca, 350; at Roseburg, Oregon, out of 2,200, 1,200 are in public schools. On the Cheyenne River Reservation there are now over 70 public-school districts, in which there are enrolled 134 Indian children. In eastern Oklahoma, among the Five Civilized Tribes, the largest example of the mingling of the races in public schools is afforded, the report for 1913 showing over 19,000 Indian children attending public schools on the same terms as white children. Superintendents report that in many of the schools the regularity of attendance is as satisfactory among the Indians as among white children, and teachers report that in aptness and application and advancement they compare favorably with white children.

Several factors have contributed to this trend of affairs. The Indian Office has directed its field representatives to encourage the entrance into the public schools of Indian children because it affords training of the greatest value; furnishes an excellent opportunity to begin the cooperation with the State that must soon come, and it hastens the solution of the Indian problem. State authorities are fast coming to the full realization of the necessity of an early assumption of their obligation with reference to Indian education, for they appreciate the fact that the Indian is assuming a participant's part

in local affairs, and that an intelligent citizenship is essential to its welfare. Indian parents themselves show a marked preference for this form of education. It permits their children to remain with them in their homes, the separation from which has been heretofore their chief objection to enrollment of their children in Government boarding schools. With his children in the public school, the advanced Indian who wishes to remain on his allotment is able to do so, and the backward Indian who is tempted to follow his children to the boarding school, living in camp life nearby, is encouraged to remain on his allotment. The entrance into public



schools of children who have already been enrolled in Government schools is further facilitated because Indian schools for their academic work follow courses of study very similar to those used in the public schools of the state, and transfers of pupils can be made easily from grades in the Indian schools to corresponding grades in public schools.

There are a number of Indian reservations, of which Omaha and Santee, Nebraska, are typical, from which the Indian Office has entirely withdrawn with respect to educational matters. There are others where but very few Indian schools remain and where the

State will take entire control within the next year or two. There are other reservations, like those in the Southwest, which have not been allotted, nor will they be for some time, and on which the process of assimilation—because of the incursions of white people to buy farms and establish homes—will not take place for many years. On these reservations there must be some further development of the schools under the direction of the Indian Office before they will properly meet the needs of the Indians during the considerable time that must still elapse before the State can be expected to provide schools.

There are all degrees of Indian advancement, and for the intermediate types, which are fast catching the strides of their white neighbors, various forms of cooperation have been authorized in order to provide educational facilities for Indian children, the office having in mind not only the affording of educational opportunities, but also, lending of aid only to the extent that it seemed necessary and always in such a manner that it could be withdrawn easily as soon as the Indian finds himself squarely in the place of the white man. In some cases the buildings and grounds of Government Indian schools have been given the public school authorities for use on condition that they enroll on equal terms with white children all Indian children of the district; in others, the buildings are owned by the public school authorities and a part or all of the teaching force employed by the Indian Office; in others, the schools are consolidated public school districts, the Indian Office furnishing transportation for Indian children to and from schools daily; at others, the Indian Office pays part of the salary of the public-school teacher. In order to effect enrollment in public schools of Indian children who reside outside the public-school district, tuition has been paid for their enrollment therein, in accordance with the requirements governing the enrollment of all non-resident pupils. Until recently the office aided public schools generally which were short of funds, where resident Indian children attended whose parents did not pay taxes, by the payment of a tuition; this, however, cannot be continued, unless it shall appear that the Indians are not legally entitled to attend the public schools.

The close supervision now being accorded Indians frequently brings to public attention the existence of a community of Indians who are receiving no aid, protection, or guidance from the Federal Government. It is the policy to refrain from assuming any author-

ity with respect to these Indians, if they are living in conditions fairly satisfactory and comparable with that of the whites. In other communities, where the General Government has exercised control and guidance for some time, the Indian Office is anxious not to be tardy in its withdrawal from participation in their affairs, if the Indian has or is able to take a positive part in civil affairs.

The typical Indian reservation represents the most satisfactory condition in which to bring about the assimulation of the Indian race. After allotments have been made the Indians are encouraged to improve them; allotments soon become available for purchase and white settlers begin building homes among those of the Indians. Their numbers increase until they feel the necessity of organizing public-school districts. When this is done, it is a very easy step for them to permit the attendance of the children of their neighbors, with whom they have been associated in business and social affairs. The Indian is thus immediately led into the most vital social organization of a community, and the next step, which is easily taken, is for the Indian parent to participate in its management and from this to participate in the affairs of the township and county. This process of disintegration of the Indian reservations is a splendid example of the elimination of the Indian as a distinct problem, either for the Federal or State Government. The most distinctive element aiding in this growth is the public schools. In the acquirement of a practical knowledge of conversational English and in the opportunities that are there afforded the Indian to learn and appreciate the "better ways" of the white man, the public schools are the trysting place in the winning of the race.

Educating Indians for Citizenship:

By John Francis, Jr.

Chief Education Division, Indian Bureau.

CONGRESS, by various special laws applicable solely to certain Indian tribes and by the general allotment act of February 8, 1887, and its amendments, has prescribed the method by which Indians may become citizens of the United States and receive all of the rights, privileges, and immunities of such citizenship.

Under these laws an Indian may have obtained citizenship by direct declaration of law or through having received an allotment prior to May 8, 1906. He may obtain citizenship by voluntarily taking up his residence separate and apart from his tribe and adopting the habits of civilized life, or, since May 8, 1906, he may acquire citizenship by receiving a patent in fee covering his land.

These are the legal gateways through which the Indian, though born of the only true American stock, must pass to become a citizen of the Republic. It will be observed upon an examination of the laws referred to that, although they specifically refer to the rights, privileges, and immunities to which the new Indian citizen will be entitled, these laws do not mention the grave duties and responsibilities which he must assume with his new status.

As a country we have never insisted on the training and preparation for citizenship which our form of government properly demands. The requirements of naturalization have been few. The mills of citizenship have worked rapidly. They have been adjusted to pass the multitudes who flocked to our shores from the Old World. The broad acres of the West, the former hunting grounds of the red man, needed labor for their tilling and development. Our manufacturers likewise needed the labor which flowed from the Old World. The adult immigrant was necessary to demands of agriculture and commerce. We left these people to assimilate their ideas of American citizenship as best they could. Our public schools have been the machinery upon which we have depended to furnish the children of foreign parents with knowledge of the meaning of American citizenship.

The public schools, however, have given too little thought to their opportunity to develop in the children intrusted to their care a high sense of civic responsibility. They have taught the history and organization of our government, but have given little training for the duties and responsibilities of the individual in connection with approaching citizenship. They have overlooked the vital effect of such training on our future national life.

We must not forget that good government is necessary to the perpetuation of our institutions. We must not forget that good government must be based on good citizenship. We must not forget that the ideals and standards of the nation can only reflect the ideals and standards of its citizens.

If proper training for the duties of citizenship is important in our public schools for the children of native citizens or to create an appreciation of our form of government in the hearts of children of parents from foreign shores, it is likewise necessary that the Indian child, who has received his entire scholastic training at the hands of the United States Government in institutions erected and maintained by it, should not be permitted to receive the privileges of citizenship or exercise its functions without complete knowledge and appreciation of all the obligations incurred and the responsibilities and duties which such status implies.

This was the thought which caused the selection of "Citizenship" as the subject for the composition contest during the school year 1913–1914. These compositions have been prepared by the children, and the Indian Office has now nearly completed the grading of probably 15,000 compositions prepared by Indian children from every tribe and from every reservation in the United States. First, second, and third prizes will be given. One first prize will be given for the best composition in each grade of entitled contestants. One second prize will be given for one composition in each grade of a supervisor's district, except in the case where a pupil receives first prize, and then it will be awarded to the second best. One third prize will be given for one composition in each grade at each school, and if the grade contains more than fifty pupils an additional prize will be awarded to each major fraction of the number. Where a pupil receives either a first or second prize the award will be made to the next best. No pupil will receive more than one prize.

The distribution of the prizes for this contest must not end interest in this subject. It should be but the beginning of a united movement on the part of every teacher and employee in the Indian Service to impress upon the pupils intrusted to their care the true meaning of citizenship.

Patriotism in a broad sense many Indian children have to-day in an equal degree with the white children of similar age, but it is essential that these children be taught the basic reasons for government and law, that unselfishness and regard for the happiness of one's fellowman is the fundamental reason for government, and that from the right of suffrage which they will some day exercise, through representation, emanate law and judicial power. They must thoroughly understand the necessity and the reasons for the

GARDEN WORK AND CLEANING DITCH—ALBUQUERQUE SCHOOL

DAIRY HERD AND BARN—ALBUQUERQUE SCHOOL

Indian Boys Working on New Building—Albuquerque School

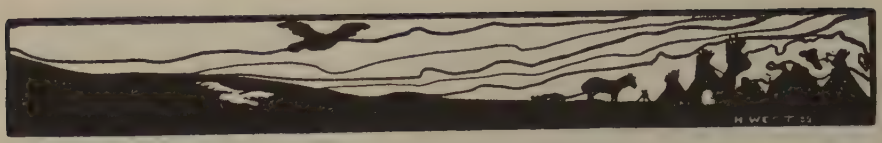
Sewing Department—Albuquerque School

taxes which they must some day pay. They should be taught that a man's duty toward his country and his neighbor demands all that is best and honorable in him, that an upright industrious life according to the best ethical standards is the life of a good citizen, and that right living alone makes a man worthy of the blessings and privileges which flow from free government.

If we would teach the children properly we must not permit citizenship to become in our own minds too commonplace a thing merely because is so universal. We must not forget the centuries of struggle and the centuries of war, of tyranny, and of oppression during which our form of government was evolved, and we must not forget the things that men have done through ages to develop it.

It is often said that the Indian Service demands more from the Indian than the white man demands of his own race. This is true and it is right. The white man has his ideals and should urge the Indian child toward them rather than toward the level of his own accomplishments. The failure of the white man to give proper training to his children along important lines is not a reason for the Indian Service to fail in its duty toward the children in its schools. Because some white men are poor citizens is no reason for Indians to be permited to become so, if proper training and advice will avoid it.

The logical future of the American Indians requires that they must some day take their place as citizens of this country. It has been proven by many examples that the Indian has the natural ability to raise himself by perseverance and industry to the highest positions of trust and responsibility along every line of human endeavor and activity. When he casts aside the protecting hand of the Government and assumes the status of a citizen, it is the duty of the Indian Service to see that he is keenly alive to the obligations and responsibilities which he accepts. The Indian should understand and appreciate the sacredness to himself and to his country of the privilege which comes to him, and then, whatever the measure of his success and whatever his achievement, he will be qualified to meet his future, in every sense a real American citizen.



Indian School Gardens in Eastern Oklahoma:

By John B. Brown,
Supervisor, U. S. Indian Service.

"Where's the second boy?"

"Please sir, he's weeding the garden," replied a small voice.

"To be sure," said Squeers, by no means disconcerted. "So he is. B-o-t, bot; t-i-n, tin; bottin; n-e-y, ney; bottinney. Noun; substantive; a knowledge of plants. When he has learned that bottinney means a knowledge of plants he goes and knows 'em. That's our system, Nickleby; what do you think of it?"

SQUEERS is coming into his own as an educator. The generation of Charles Dickens forgot the cruelty of Squeers often enough and long enough to laugh at the supposed absurdity of the latter's pedagogy. The present generation is reversing itself with sufficient promptness and decisiveness to demonstrate again that the present majority thinks the former majority altogether wrong. We do not believe that this is merely the ebb and flow of an educational tide, but that we have made a permanent advance. We now with seriousness and earnestness spell "P-l-a-n-t, plant," and while one section of the class punctuates the other plants (v. t.).

In the schools of the Five Civilized Tribes gardening is begun soon after the Christmas holidays by a study of the subject academically. As soon as the supply of seeds is received they are tested in the school rooms, processes and results being used in connection with language and number work. The methods of seed testing may be found in any of the modern elementary texts on gardening or agriculture, and will not be detailed here. As would be expected, the schools are not uniform in their practices as to promptness, alertness, energy, and intelligence in carrying out this plan.

The testing of seed should closely precede planting time so that

the interest may not flag. Seed purchased from established reputable growers is rarely found defective, the greater danger being from "home grown seed." This is an important point; one on which the general public is often wrong, and which the young gardener needs first to know. There should be just time enough between the testing and the planting to enable the purchase of new seed when necessary.

Now comes the problem of individual gardens vs. class gardens or school gardens. We have tried all plans and combinations of the three. With some employees either system will work, and with others no system is worth the cost of the seed. All schools in the Five Tribes have had good gardens, and most schools have used the gardening educationally either by the individual or the class method, or both. My own plan has been never to insist on a system which the superintendent and teachers could not endorse hopefully and earnestly. Different plans from those in vogue have been suggested, explained, and even urged, but always with the closing injunction: "Do it this way if you can believe in it. It will work if *you* think so, but not merely because *I* think so, and if you think you are going to fail you have failed."

Individual gardens have been successfully grown at a few schools, notably at Armstrong Male Academy in the Choctaw Nation, near Bokchito, and the interest therein has been kept up from year to year. The difficulties ordinarily confronting teachers and superintendents in using this method are fully realized. In the first place, we meet the inertia and procrastination which so often spell failure before the work begins. These overcome, there is the tendency to grow tired of a new plaything or a new project, such tendency as is used by humorous writers in describing the efforts of older persons who essay gardening. Keeping up the enthusiasm which comes to most of us with the earthy smells of springtime, and making it last through the sultry summer days is only possible when the teacher is virile and wholly sympathetic.

In the Five Tribes, as on most reservations, pupils do not remain in school during the vacation, ordinarily the most important period of the garden's growth. We all have seen during July and August the weedy patch where the children's gardens had been planted and possibly for a time well cultivated. This problem we have solved in two ways. First, by planting only early vegetables

which in Oklahoma mature before the close of school; or second, by planting the gardens, whether "individual" or "class," in rows such as may be cultivated by horse power after the children are gone. This need not destroy the individuality of the space assigned to each pupil, and where we use this plan we are employing a few pupils during the summer, thus connecting in some slight degree the efforts of the spring-time with the results of autumn.

In organizing for individual gardens the ground should be carefully measured by the pupils, and then before going further they should make a plat in the school room, drawn to a scale and make assignment of space to each pupil. Each pupil should have not merely the same amount of space, but the same amount, kind, and quality of seed. The planting must be thoroughly discussed and the pupils taken to the garden in groups of proper size for handling. Children will "run wild" in a garden from sheer exuberance of spirits if this part of the work is not carefully planned and under good discipline. Keeping the pupil in his own territory and preventing waste of seed are the principal and the vital problems. After planting time, more individuality may be allowed.

The offering of prizes has been found very stimulating. Pupils compete not merely for the prize but for the joy of the game itself. They show energy, enthusiasm, and originality. Surface cultivation, the soil mulch, and the conservation of moisture mean something definite to the pupil who has seen one pupil win and another lose by their respective use or neglect of these well-established principles.

At Armstrong Academy competition in the individual garden contest has been voluntary, yet over 75 per cent of the boys have taken part. They were divided into two classes, the smaller boys having smaller space and having their gardens judged separately. At this school all individual garden work is done during the free time of the pupil. No better evidence of their interest possibly could be given when it is known that it rarely is necessary to remind a boy when his garden needs attention.

It is very common for pupils to ask the teachers, the superintendent, or the farmer for advice as to what remedies should be applied to sick plants, how to destroy insects, or apply fertilizers. The competition at this school has become so keen that on one occasion, on the day the gardens were to be judged, one boy in des-

peration that several plats looked about as good as the one which had cost him so much honest toil, got out before daylight and carried water to irrigate his tract, carefully concealing his somewhat questionable method by covering the water with dust. On that hot June afternoon his plants stood up in green luxuriant contrast to the curled leaves of his rivals. He won, but there is now a new rule covering irrigation matters in connection with future contests.

One of our schools which has done excellent gardening by classes is Wheelock Academy, for Choctaw girls, at Millerton, Oklahoma. Here the girls, under the leadership of their teachers, are nature students and nature lovers. The two are not always synonymous. These teachers derive much personal benefit from the intimate association with their girls and with nature in the health-giving outdoor exercise. The girls at this school have an Agricultural Club and also voluntarily have assumed charge of the dairy, including the feeding and milking of the cows.

I have given some suggestions based on our experience, and referred to two schools where excellent results have been obtained. Recapitulating what now seem to me to be the most important elements entering into successful school gardening, the suggestions would be briefly as follows:

1. Preparation of ground by fertilization and deep fall plowing, and the collection of home-grown seeds.

2. Study gardening, test seeds, and plan gardens in school rooms during late winter.

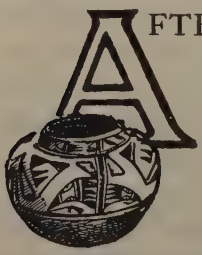
3. Class gardens for primary pupils. Individual gardens for intermediate and grammar grades.

4. Similar tracts of ground, the same quantity and quality of seed, and careful organization at planting time.

5. Enthusiasm. Teachers and superintendents who love the smell of fresh earth and who faint not when the sun nears the zenith.

The Temptations of an Athlete: By One of Them.*

From The North American Student.



AFTER competing for eight years in scholastic and collegiate athletics of almost every description, I have come to the conclusion that, although athletics can be of great benefit to a man, they can also be immensely detrimental. I love athletics, and believe that all should, if possible, partake in some kind of physical exercise, but I am forced to admit that when athletics are over-emphasized the results may be serious.

In my eight years at preparatory school and college, athletics were my chief thought, aim, and purpose; all other things were of minor importance. I expended all my energy and enthusiasm on athletics, and as a result had none left for the mental and moral things which are absolutely necessary to a man's life if he is ever to attain to real manhood. Scarcely ever at college did my studies or any religious influences predominate in my mind over physical thoughts. In classes or in church I dreamed of the athletic field, of methods for improving some play of signal and averages, while my studies were never anything but a necessary evil—I had to keep up in them in order to be eligible for the college teams.

As a consequence of this over-emphasizing of athletics, I feel that in many ways my college career has been a failure. I have failed to see the opportunities which most college men at some time or other consider; I have failed to come face to face with the deepest things of life, the things which, compared to athletics in importance, are as a mountain and a grain of sand.

Another thing athletics did for me was to make me feel superior

*The writer of this very personal and human document is widely known as one who made his college letter on four of the athletic teams in his college and is a remarkable all-around athlete.—*Editor North American Student.*

to my fellow students who were not as skillful physically as I was. To be sure, I had enough sense of the ridiculous not to get a "swell head," which some athletes seem to think is becoming, but if a person had watched me closely he would have known that secretly I sneered at anybody who did not think just as I did.

Also, athletics spoiled my home life. I scarcely ever had time to be at home with my family, and even when I did have time I preferred to be with my athletic friends, with whom my interests were more in common. Although I knew that it grieved my parents that I did not do my share in making my home a happy one, athletic interests had made me so selfish that I could not do what I knew to be my duty. I lost some of my best friends just because I was so selfishly wrapped up in athletics that my friendship was not worth keeping. These are some of the evil results that athletics have worked in my life, but there are many other temptations that the athlete meets with every day.

Often an athlete must associate with or compete against men who are foul-mouthed and evil-minded. Sometimes a bad example or a few evil words by a man whose physical powers he admires are enough to knock a young fellow off his balance and to start him on the wrong track. Again, one is sometimes harmed by the low moral standards which control the team. When a coach's or captain's principles allow dirty play, unfairness or crookedness, their pupils are of necessity in danger of becoming tainted.

Also, in many colleges, it is the custom to "celebrate" after a big athletic victory, to "drown sorrow" after a defeat, and to gamble on chances of the team. In these cases it is showing school spirit and patriotism to get drunk and do things which at any other time would be tabooed by student sentiment.

College men often feel themselves necessarily forced to dishonesty because of their desire for athletics. Many college men believe that they should be allowed to take money in return for their athletic skill, and feel that the amateur ideas which dominate most college competitions are foolish and wrong; therefore, they are willing to take money on the side, and willing to lie out of it if confronted with the accusation of professionalism.

These are some of the principal temptations which I would advise a man entering scholastic or collegiate athletics to be ready for and to guard against. Most of the big things and institutions of

the world can be of harm if used in the wrong way, while their usefulness can be enhanced if the dangerous spots are known and prepared for. I believe that athletics is one of these big institutions.

Now that I have tried to show the dangers and temptations that beset the path of an athlete, I would also like to try to present the strong points in favor of such a career, the things that make athletics advisable in spite of the danger that there is in them—for that is where my sympathy really lies. However, as I have not the space or time to do this, I will pick out just one big advantage that athletics give to a man, namely, the opportunity to use this prestige with his fellow students and with the younger men by whom he is admired, to raise the ideals of his college if they need raising.

It is perhaps hard for a man to realize that just because he is prominent on the football team, he is looked up to and idealized by many of his fellows and admirers as other men are not. It is hard for him to realize what an influence he is either for good or for evil. If a man knew that when he lived a life that was below even his standards of manhood, that it would make it easier for other fellows to sin, would he not think twice before he dragged others down, even if he did not care about himself? If he knew that when he lived an unselfish and noble life that it made it easier for some other young fellow to be the same, would it not inspire him to better living? When an athlete gets up in a Christian Association or religious gathering and makes a stand for right living, he has, in all probability, made a deeper impression than any other man, no matter how good, could make. When he gives good advice to one who is doing wrong, he is much more liable to gain attention and do good, than any one else. The trouble is that an athlete in college is not often told, or at least does not take time to realize, what a great amount of good or harm he can do.

In closing I simply ask you men who are on high school and college teams to consider all these things seriously. I wish that some one had advised me about these matters while I was still in college, as I feel that if I had known them I would have made more of a success of my course than I did.

Leander N. Gansworth and Rosa B. LaFlesche
Editors

BEGINNING with this issue of THE RED MAN, The Alumni Association will have a department devoted to the interests of the Alumni Association and its purposes and efforts in behalf of returned students generally. This Alumni Department will be under the general supervision of the Alumni Editors. All correspondence with regard to this department can be addressed to either of the Editors or to the Secretary of the Alumni Association at Carlisle, who will keep in constant and close touch with the Editors.

The items about graduates and ex-students heretofore published under the heading of notes from ex-students will be published in this department. The Alumni Association will also have a department in the weekly school publication, THE ARROW.

We shall appreciate it very much to have graduates, ex-students, and friends send in reliable items of interest at any time for this department.

At this year's Commencement there were gathered a large number of graduates and ex-students for the Alumni Reunion and business meeting. A splendid banquet was served in the Athletic Quarters on Friday evening, April 3rd, and covers were laid for fifty-two. About nine o'clock, the banquet and after-dinner talks having been finished, the occasion was turned into a business meeting. During this business meeting a new constitution, prepared by a committee selected at a meeting of the Association held some time previous, was thoroughly discussed and adopted. This new constitution, among other things, provides for the admission of ex-students and non-graduates as associate members of the Alumni Association and for dues of one dollar per annum for both classes of membership. This constitution also provides for a Board of Directors consisting of seven members.

The tenure of office for the officers elected at the 1913 annual meeting for a period of two years automatically ceased by the adoption of the new constitution, and a new election was necessary. This election was held at a business meeting, with the following results: President, Chas. E. Dagenett; Vice-President, Gustavus Welch; Directors, Mrs. Nellie R. Denny, Chas. A, Buck, and Hastings Robertson. The elective officers are ex-officio members of the Board of Directors, as is also the Secretary-Treasurer and the Superintendent of the School.

At this year's reunion the matter of having an Alumni Hall was launched. The officers of the Association took up the idea with vim, and with the splendid assistance and cooperation of Supervisor Lipps all obstacles were met and overcome, and at this writing our Alumni Hall is an assured thing,—in fact is

nearing completion. This Alumni Hall is a separate and distinct building and will be devoted entirely to the purposes of the Alumni Association and will have a value when completed of several thousand dollars. This building is, in effect, a gift to the Alumni Association, and should certainly be a great incentive to additional effort on the part of every member for the furthering of the purposes for which our Association stands, which is among other things, according to the constitution, "the mutual benefit of its members; to faciliate the intrance of graduates and ex-students into active life, and give moral support to its Alma Mater." In this Alumni Hall there will be a reception room, banquet room with ample kitchen facilities, and a well-equipped office. A part of the decoration of this building will be the class banners, and practically every class is now represented by its banner. Undoubtedly by the time the building is ready for opening, which will be about July 15th, there will not be a single class banner missing. There is also being framed a large picture of each graduating class, and these will be hung in the reception hall. Our Secretary-Treasurer will be permanently located at the school and will devote all of her time to the work in connection with our Association and will be the custodian of the building.

It is desired that every member of our Association feel perfectly free to make this building their home during their visit to the Indian School.

A letter which, owing to the large number, has to be a circular, is being prepared and will sent to every one of our 6,000 members. This letter will give in detail information in regard to the new constitution and the plans and scope of the work of the Association and will be of interest to every member. In case any graduate or ex-student does not receive one, the Secretary should be notified. It is a difficult matter to keep the addresses of so many, and every member should notify the Secretary of the change in their address or in any that may come to their notice.

Some time ago the Association had printed, through the courtesy of the Carlisle Printing Department, a list of graduates with their addresses, and one of these booklets was mailed to each member. Many letters of appreciation were received. The following letter is one of the many in answer to these booklets:

> A few lines of appreciation for the pamphlet containing names and addresses of Carlisle Indian School graduates received a few days ago. It is a most useful innovation to say the least, and I am sure it will prove a source of convenience to the many members of our Alumnus and cannot help but ultimately bring about a closer alliance between us. To those of us too far away to attend her Commencement and Alumni reception every year, it is a helpful reminder that Carlisle still claims us as her own and has always her well-wishing eye upon us.
>
> With best wishes, I remain, yours sincerely,
>
> SYLVESTER LONG LANCE.
>
> St. John's Military School, Manlius, New York.

HENRY ROE CLOUD—WINNEBAGO
A Graduate of Yale University

MRS. MARIE L. B. BALDWIN, OJIBWAY, EXAMINER OF RAILROAD CLAIMS

As "Ndaniss" (The Eldest Daughter) in Tribal Costume

As an L. L. B. of the Washington College of Law

CHARLES DOXON

An Onondaga Indian Graduate of Hampton. He is a Man of Fine Character and Great Influence

GEORGE HOWELL

A Pawnee Indian, an ex-Student of Haskell, and now an Employee of the Arkansas Valley National Bank

These booklets will be reissued shortly and the names and addresses of all the associate members, in addition to the graduates, will be printed, and this booklet will also contain the constitution and by-laws of the Association. These will be mailed as soon as published.

The Board of Directors elected the Secretary-Treasurer, Mrs. Emily P. Robitaille, who will be located at the school and whose whole time will be devoted to the work of the Association and in keeping in touch with and advising our 6,000 members. She will occupy an office in the Alumni Hall as soon as it is completed, and in the meantime will have an office elsewhere at the school. Mrs. Robitaille entered on duty June 1st and is getting the work well organized and in hand. A letter addressed to the Secretary or to any officer at the Indian School, Carlisle, Pa., will reach them promptly, as it will be forwarded in case they are not on the grounds.

The Association at its annual meeting authorized the Board of Directors to arrange for an Alumni Department in the Carlisle Indian School publications and to select editors, and Mr. Leander Gansworth, class 1896, and Mrs. Rosa B. La Flesche were selected as Alumni Editors.

Extracts from Letters of Greetings.

Preceding our annual reunion, the usual invitations were sent out to all Carlisle graduates, and of course it was impossible for but a few of them to come, though a great many sent greetings to the fellow members and friends and cheer and encouragement to the outgoing class of 1914.

It would be impossible to publish all or even a small portion of these many letters received, as much as we would like to, and only a scattered few are selected for this issue, but more will be printed from time to time as space permits. Telegrams and letters of greetings were received by the Association all the way from Alaska to Porto Rico.

From a letter received from Robert R. DePoe, class 1897, from Siletz Agency, Oregon, we quote briefly as follows:

"I want to state at this time for your serious consideration that we who compose the Alumni Association, whether it be of Carlisle, Haskell, or any other school attempting to make out of the Indian youth useful, independent citizens, have a great work before us. It is pertinent, paramount, and important that we start this work for the real uplift of the race, not in some distant future, but now, to-day, and at once. Let us not as an organization be content simply to advise the outgoing classes, or be an example to the future generations, but let us help to better the education, the training, the system, the schools, the officers, and the hosts of other things that work for the good of the Indian. Also let us fight the vast hosts of influences that work for the degeneration of the race, not feebly, gently, or periodically, but heroically all the time. Land the Indian problem, if there exists such a mythology, and relegate it to the dark days of ignorance and superstition.

"Bear this message to the graduating class for me: That the entire Indian race is depending on them; that the eyes of the American people are centered on them; that their class must not be the flaw in this vast system of Indian edu-

cation. Whatever ambition, motive, and desire each has for himself he will effect the entire Indian race either for the good or the downfall of his people."

From Anadarko, Okla., Oliver W. Exendine, class 1904, writes a cheerful and instructive letter from which we can only quote briefly:

To the Outgoing Class of 1914:

It's all up to you to succeed or to fail,
To sit down and grumble or to take to the trail,
To climb to the heights or to sit down supine,
Far below the rays of the morning sunshine
On the steeps.
It isn't genius or talent at all
That takes a man up where the monr's voices call.
It's just work and more work and still more
Work all the time!
Will you sit still or start out and climb?

From far-off Porto Rico, Zoraida Y. Valdezate, class 1904, sends greetings and writes:

"It would afford me great pleasure, indeed, to meet again my old friends and classmates, and to be present at the tenth anniversary of my class, but I am so far away from Carlisle that I am compelled to stay at home.

"With kindest greetings to all friends and classmates who may be present, and wishing success and happiness to the class of 1914, allow me to remain."

Patrick E. Verney, class 1909, cabled his greetings and words of encouragement from Katchkan, Alaska.

Miss Susie McDougall, class 1895, says in her letter written from Genoa, Nebr., among other things:

"I regret very much that my work prevents my acceptance of the invitation to Commencement.

"I should enjoy very much meeting members of the Alumni and getting acquainted with the new pupils and employees. Kindly give them all my best wishes.

"Say to the class of 1914 that I bid them God-speed on this beginning of their journey along life's highway. May they all have strength and courage to resist the many temptations that will meet them on the way, and be a credit to themselves and Carlisle."

Henry T. Markishtum, class 1904, concludes his letter of greeting to his fellow members and advise to the class of 1914 with these words:

"In conclusion, I would like to emphasize Henry Ward Beecher's words:

"He who hunts flowers will find flowers,
And he who loves weeds may find weeds.'

and wish that these words might be applied in our own lives."

Freeman Johnson, class 1907, living at Rochester, New York, writes a cheerful letter of greeting and well wishes in which he says among other things:

"I trust those of you who will be present to accomplish something of importance towards putting the Alumni Association on a firmer basis. Whatever new issue adopted by the Association, you will have my approval and hearty support."

What Can You Do?

NOT long ago there came into my business office at different times two young women applying for work. I said to them, "What can you do?" I knew what they had been taught. I knew they could enter a drawing-room; I knew they had that fine quality called style, both of language and of dress; that they would shine at a reception and honor a home. I said to them, "What can you do," for poverty had come to the door and the nose of the wolf was inside the front window. They said to me "Nothing."

HON. WILLIAM C. REDFIELD
Secretary Department of Commerce

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